

140.

Dr. Colman's
S E R M O N

On the **D E A T H**

OF

Samuel Holden, Esq;

of London.

Dr. Colman's

SERMON



On the DEATH

OF

Samuel Holden, Esq;

of London.

The faithful Servant in the Joy of His LORD.

A
Funeral SERMON

On the **DEATH** of
the **HONOURABLE**

Samuel Holden, Esq;
of *London*;

Preached at the Public *Lecture*
in *Boston, New-England,*

Sept. 4. 1740.

In the Audience of His EXCELLENCY the

GOVERNOUR

The Honourable the **COUNCIL,**

AND

Representatives

of the Province

OF THE

Massachusetts-Bay.

By *Benjamin Colman, D. D.*

B O S T O N : Printed by J. DRAPER, Printer to His EXCELLENCY the
GOVERNOUR and COUNCIL, for D. HENCHMAN in Cornhil. MDCCL.

ORdered, That *Josiah Willard, Jacob Wendell* and *Anthony Stoddard, Esqrs;* with such as shall be joined by the Honourable House of Representatives, be a Committee to return the Thanks of this Court to the Rev. Dr. *Benjamin Colman* for his Sermon preach'd this Day before the Court on Occasion of the Death of the Hon. SAMUEL HOLDEN, Esq; an eminent Friend and Benefactor to this Province; and that they desire of him a Copy of the said Sermon for the Press.



Sent down for Concurrence,
Simon Frost, Dept. Secr.

In the House of Representatives, Sept. 4. 1740.

Read and concur'd, and Mr. *Speaker,* Mr. *Cotton,* Mr. *Bromfield* and Mr. *Russell* are joined in the Affair.

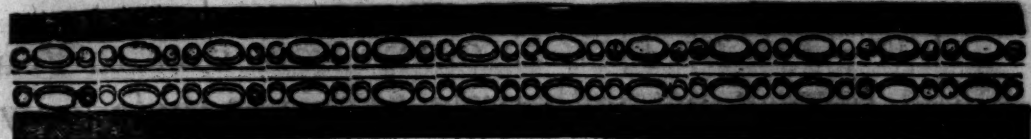
J. Quincy, Speaker.

Consented to,

J. BELCHER.

Copy Examined, per

Simon Frost, Dept. Secr.

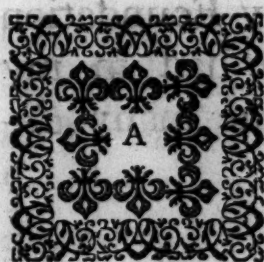


of the Father who owns with the right to
weep with You, not those of the poor. Ministers
and Members of Churches who have rested of
Mr. Holden's Bourne, and their names are blessed

Mrs. HOLDEN.

Madam,

And now permit me, Madam, in my Old Age
with a pious Pleasure to leave with You and your
Children, a most grateful Record of the Obligations
of my Friends, to Madam Parkhurst, the Venerable
Mother of Mr. Holden, who by inviting Me into



S Religion, in its full Possession of a
Soul in superior worldly Circum-
stances, gives a MAN *Largeness of*
Heart as the Sand of the Sea, to o-
blige many a *Bound* of it to love Him
while He lives, and to weep for Him
when He dies ; so Mr. HOLDEN'S *Death* has put
Multitudes into *Mourning* whom You may never
have tho't of.

The

DEDICATION.

The Tears of NEW-ENGLAND flow over to You in the *Sermon* herewith presented ; nor those only of the *Preacher* who owns himself the *most obliged* to weep with You, nor those of the poorer *Ministers* and *Members* of CHRIST alone who have *tasted* of Mr. HOLDEN's Bounties, and *their Loyns have blessed Him* ; but also the RULERS and FATHERS of our PROVINCE in GENERAL COURT assembled, His EXCELLENCY our Governour appearing at their Head as *Chief Mourner*, present Themselves here as following the *Hearse* of the most Generous PATRON and *Benefactor* to our *Country*.

AND now permit me, *Madam*, in my *Old Age*, with a pious Pleasure to leave with You and your CHILDREN, a most grateful *Record of the Obligations of my Youth*, to Madam PARKHURST the Venerable MOTHER of Mr. HOLDEN, who by inviting Me into her House *Anno . 1695*, laid the happy Foundation of all the Pleasure and Honour I have had in my *Correspondence* with Her SON, and of the many *Benefits* to my *Country* thereby.

I find *forty-five Years* are but as *Yesterday* to a grateful Soul, made to *remember* the most *early* Benefits ; more especially *Those* whereby DIVINE PROVIDENCE lays a Foundation for future *Usefulness* thro' Life.

How

DEDICATION.

How well did a gracious GOD reward all the Piety, Devotion and Charity of that Excellent GENTLEWOMAN ! nor could She receive a greater *Temporal* Recompence, than to bear such a SON for the Honour of GOD, and the Good of Mankind.

AND as to my *Self*, I have for many Years been reflecting, with no little Pleasure and I hope Thankfulness to GOD, on the very melancholy Day to me when I was carried a Prisoner into *France*; since PROVIDENCE then meant me the *Riches* and *Honour* of that rapturous Correspondence You will here see I have had with Your late Honoured CONSORT ; and of distributing by His Order in Books and Money to the Churches and Poor among us, near a thousand Pounds Sterl.

How much then must we hold our Selves bound to Sorrow in Your Loss, and ever bear You with your dear DAUGHTERS to the GOD of their FATHER, in our humble Prayers, “ that HE may please to requite *ten thousand-fold* to THEM, both in Temporal and Spiritual Blessings, all the Kindness of GOD which for His Name sake he has shewn to us. ——— We trust our GOD will think upon the POSTERITY of His Servant for Good, and that THEY will be seen to be the Offspring which the LORD hath blessed.

MAY

DEDICATION.

MAY therefore a *double Portion* of the GOOD SPIRIT, His *Graces and Comforts*, which *rested* in so Eminent a Measure upon their *Deceased* PARENT, rest on *Them* all the Days of their Life ; to *raise* and keep 'em as far *above* all the Riches and *Affluence* of a vain World, as They have seen HIM live before them ; that their Hearts and Treasure may be *as visibly in Heaven* as his was ; and that They may even ENTER before they die far INTO THE JOY OF THEIR LORD as *He* did. --- This, *Madam*, will be to YOU and THEM the sure *Earnest* of a blessed Meeting in the *Fulness of Joys for Ever*.

WITH these sincere *Breathings* of High Affection, Gratitude and Esteem, I am,

MADAM,



Your unknown,

most Obligated

Humble Servant,

BOSTON,

Sept. 6.

1740.

Benjamin Colman.

The faithful Servant

In the

Joy of His LORD.

MATTHEW XXV. 20, 21.

So He that had received five Talents, came and brought other five Talents, saying, Lord, thou deliveredst unto me five Talents: behold I have gained besides them five Talents more.

His Lord said unto him, Well done, thou good and faithful Servant; thou hast been faithful over a few things, I will make thee Ruler over many things; "Enter thou into the Joy of thy Lord.

FA T H E R S of my Country, and you my Brethren usually attending this *Lecture*! If any of you are ready to ask, "Why in my Age and Feebleness I take this Day the Turn and Place of my Brother * who is in the Brightness and Strength of Youth, and ever prepared for the Services of the *Sanctuary* on any Occurrence in the Providence of GOD? I can only say — that so it has pleased His Excellency

* Mr. BYLES.

our GOVERNOUR to require ; and so have some of my Honour'd Brethren urg'd me once more to attempt in the *Strength of the Lord* ; thinking there is a *Decency and Fitness* in my being the *Mouth of GOD* unto you, upon the sorrowful Tydings of the *Death* of the Honourable *Samuel Holden* of *London*, after my long and happy *Correspondence* with Him, and pleasant serving as his *Almoner*, in the *Distribution* of his great and free *Bounties* to the *Churches of CHRIST* in *New-England* ; many of whose poorer *Pastors* and pious *Members* have had their *Bowels* and *Souls* hereby refreshed, thro' a Run of *divers Years* : And I must own it very meet (by the *Will of God*) that as my *Hand and Pen* have minister'd with *Delight* in this Service to *CHRIST* and *Souls*, so that my *Heart and Mouth* should make the most thankful publick Acknowledgment, to the *Glory of the FATHER OF LIGHT*, from whom every good and perfect Gift comes ; and *Thanks be to GOD* for this his unspeakable Gift. — I am sure it is not for our *Deserts*, but even so *Father because it has pleased Thee* !

I have chosen (you see) on this singular Occasion a part of the *Illustrious Parable of the Talents*, and that happy part of the *Parable* the *favorite Servant* that had *five Talents* committed to him ; happy not so much on account of the *Number and Price of the Talents*, as of the *Heart, the Wisdom and Grace* given him, to make a diligent and faithful *Improvement* of his many and great *Trusts*. And you may observe the *Grace and Favour* of our *LORD* expressed with respect unto the *Servant most intrusted*, that He is supposed in the *Parable* to be so *prudent and careful* in his *Duty* ; while the *Idle, the wicked slothful Servant* is he that had but *one Talent* committed to him. Would to God it were always thus, I was ready to say ! but why should we not wish alike to *Souls* that are equally precious ? that the least and lowest in *Gifts* and also in *State and Condition* might be as happy and faithful in their *little*, and as blessed for evermore, as the *biggest and greatest* of *Mortals* ! and is it not thus in fact in the *Churches of our LORD JESUS* ? as you see your *Calling, Brethren*, among the poor of this *World*, rich in *Faith, and Heirs of the Kingdom*.

BUT

BUT give me leave to rejoice in the distinguishing Honours of Providence and Grace to the Deceased Mr. HOLDEN, that He seem'd to be *one* of the Servants with *five Talents*; in as much as it pleas'd GOD in his early *Youth* to *fix* him (as he once wrote to me) in those *Principles* and *Inclinations* which rul'd in him thro' his Life; and then being rais'd to great *Riches*, and endued with uncommon *Powers of Mind*, and his *Integrity* with his *Capacity* being manifest to all about him, together with his *Diligence in Business* which renders one fit to *Stand before Princes*; the Eyes of *City* and *Court* also were in time set upon him, his *Honesty* and *Prudence* commanding their *Esteem*; and so he came to shine not only at the *Head of the DISSENTERS*, that great and good Body both in the *British Church and State*; but also at the *Head of the Bank of England*, and on these *Accounts* (as I have heard) was even courted and constrained by the *MINISTRY* into a *Seat in Parliament*! And now the *Wonder of Grace* to him and in him was, that amidst so many and great *Avocations* and *Incumbrances* from the *World*, the *Snares* and *Temptations* of so many of its *Glories*; his *Eyes* were not *dazled* with its glittering shows, nor his *Heart* taken off, but rather the more settled on the infinitely greater and *eternal Blessedness of Heaven*; the care of his *own Soul*, the temporal and spiritual Good of *Mankind* as far as his *Influence* could reach; that hereby he might please, honour and glorify *GOD* in his *Generation*, maintain a *Life of Communion* with Him and *Devotedness* to Him, and make to himself *Friends of the Mammon of unrighteousness*, that at *Death* he might be received into *Mansions of Light*, and *everlasting Habitations*. Thus by the *Power of Divine Grace* he doubled his *five Talents*, and when his *LORD* call'd for him hence we may hope he found himself in the very happy Situation in my *Text*; "*LORD, I have gained five Talents more!*" In which Case the *Answer* from his *LORD* is plainly given; "*Well done good and faithful Servant; thou hast been faithful in a few things, I will make thee Ruler over many things; enter thou into the Joy of thy LORD.*"

HOW happy and *blessed* is the Servant here, in his LORDS *counting* him faithful and putting so *much* into his hand to trade with; in his LORDS *making* him faithful, diligent, prudent and careful, to *improve* the Stock with which he was intrusted: and at last in his Commendation, Blessing and Reward; "*Well done, &c.*"

WE may observe the liberal *Bounties* of the LORD to this Servant, honouring and obliging him *above* his Fellows; He *five*, another *two*, the other *one*.

BUT the *Fidelity* of this *most* intrusted Servant is most pleasant to observe, his *Application* to Business, that he might honestly and gratefully answer his *Trust*. He knew what his LORD righteously expected from him, consider'd his *Duty*, consulted his LORDS *Rights*, and improv'd his Opportunities and *Advantages*.

THE LORD blessed him with *Success*, he *doubled* his Stock in a little Time; the LORD gave in *more* because he us'd well what he had. Had he been idle and a Sluggard he had *lost* what he had. *The diligent Hand makes rich, the Sluggard desires and has nothing.*

THE Crown of all is his carrying his *ten Talents* to his LORD, and giving up his *Account with Joy*: a *just* and joyful Account, without Vanity or *Boasting*: he *gloried* only in his LORDS bounteous Grace to him: for both his *Receipts* and *Improvements* were from Him.

THE Commendation hereon runs high: the LORD calls him *good and faithful*, and says to him "*Well done.*" His Person and his Work are accepted. "We serve a *good LORD*, and are sure of his Countenance and Reward if we are but *upright*. Yea, "*Will a Man thank his Servant* because he does well? the LORD seems here almost to do it! — The Reward far exceeds all Words of *Praise*: if the Praise ran high, the Recompence *higher*: beyond all we can *ask or think*! "Thou hast been *faithful in a few things*, I will make thee *Ruler over many things*! "Enter thou into the *Joy of thy LORD*.

THIS

THIS is a *Reward* evidently of *Grace*, not of *Debt*; above and beyond all *Desert*. Fidelity in a Trust is but *Duty*, meer Righteousness and Honesty; and no *Merit*. Besides the *Disproportion* is manifest; the Fidelity is in a few things, the Rule over many things. "CHRIST is a *Master* that will prefer his Servants; and this is a *Preferment* indeed, proper only to GOD, whose Rewards like Himself are *Infinite*. — Yet here and there a *Prince* is found in some Image of the *King of Kings*; and gives a Rule over many things to them that have been faithful in a few.

HEAVEN is the Reward describ'd in my Text, "The Joy of the LORD, the Joy of thy LORD, O faithful Servant! — It is the Place and State of Joy! it is eminently and emphatically to be called the Joy! in comparison whereof there is none else, none beside it. — It is the LORDS Joy, and GOD is the LORD that shews this Light! CHRIST is the LORD GOD, enter'd for us into this Joy! He is thy LORD, and worship thou Him! It is his own Joy, and to whom He will he gives it; and he has prepared it for his own.

THE faithful Servant enters into this Joy. He is allowed, and also commanded to enter. He has thro' Grace a declared Right and Title, and in His Time who is the ONLY POTENTATE he shall be put into Possession; "As the Heir at Age enters on an Inheritance. And we read of an Entrance ministred more abundantly! which is I may say, "to the Servant with his ten Talents.

BUT the Sum of all is, 1. HEAVEN is the Place and State of Joy. 2. It is the Joy of the LORD. 3. The Faithful Servant enters into it.

I must pass over these pleasant and copious Heads, in as few Words as I can, that I may reserve Strength and Time for the special Exemplification of them in the Servant of the LORD deceased, whose whole

whole Soul and Life was bound up in this joyous Hope and longing Desire, to be with his LORD.

I. HEAVEN is the Place and State of Joy. The State of Perfection must be so ; the State of Blessedness must be the Perfection of Joy.

HEAVEN is the Presence of GOD, the Presence of his Glory ; whereof David sings, Psal. 16. 11. In thy Presence is fullness of Joy, and at thy Right Hand are Pleasures for evermore.

HEAVEN is the Paradise of GOD, whereof Eden the Seat of Joy, below was once the beauteous Type ; the Scene of Pleasures.

HEAVEN is the Feast of a KING, made on the Marriage of his SON the King of Glory ; and what must the Joy be ; the Bride's Joy at the Marriage Supper of the Lamb ?

HEAVEN is an Inheritance, in Light, sown here for the Righteous, and Gladness for the Upright in Heart. — The Inheritance is a Kingdom and a Crown of Glory that shall never fade ! a Fathers Kingdom ! “ Come ye blessed of my FATHER inherit the Kingdom.

HEAVEN is a spiritual and internal Glory for wise and holy Spirits. Souls there have unknown Joys in their own Rectitude and Holiness. “ GOD answers 'em in the Joy of their Heart ; conscious to themselves of all the Good they can possibly desire or possess, and that it is permanent and increasing for evermore :

LOVE there is the Spring of ever-flowing Foyes ! to love the most lovely Beings, and to be for ever beloved by them ! to love GOD there with the Love of Vision, and not as thro' a Glass darkly ! to love the LORD JESUS CHRIST there with a clear, full and perfect Apprehension of his Love to us ! into what Extasies of Joy must it raise a pious Soul ! Nay, were it to see only the Beauties of Angels, and

and all the *Loveliness* of the *Spirits* of just *Men* made perfect; in a shining *Circle* about the *Inthroned* *transfigured* *JESUS*! how good it will be to see.

BUT then, to be *beloved* of *GOD* and *CHRIST*, and of every *blessed Spirit* in *Heaven*! to see our selves *delighted* in by Them all, must yeild us transporting *Joyes*.

AND finally, the *Work* of *Heaven* is all *Joy*; the *Contemplation* and *Study* there, the *Conversation* and *Discourse* there, the perfect *Worship* and *Sanctity* there! also the *Perpetuity* of all this, and an everlasting *Increase* in *Knowledge*, *Holiness* and *Felicity*! From all these *living Springs*, uniting in one *Current*, what a *Flow* of *eternal Fulness* of *Joy* must there be?

2. HEAVEN is the *Joy* of the *LORD*! of the *LORD GOD*, the *LORD JESUS*, and the *Holy Eternal SPIRIT*; which *THREE* are *ONE* in this *Glory*, that They are the one *Beatific Object*, *Fountain*, *Pattern* *Author* of *Divine Joves* to *Angels* and *Souls* made perfect; meet for it, capable of it. — “*GOD* my *exceeding Joy*, is the common voice of *Angels* and *Saints* for ever. They were alike made in the *Image* of *GOD*, *holy* and *blessed*, and will remain so for ever and ever. They must of necessity therefore be *exceeding glad* ever-more in the *light* of his *Countenance*. The *Joy* is *HIS*, and not *theirs*; it is of *Him* alone, and to *Him* for ever. This is the *Joy* of the *pure in Heart* that they shall see *GOD*; and this the *Joy* of *Saints* in *Glory*, that they are *with CHRIST* their *LORD*, where *He* is, to behold his *Glory*. As this was the *Joy* before *CHRIST* on *Earth*, “*I go to the FATHER*.”

HEAVEN is the *LORD's Joy*, for it is of His *preparing* for his *Holy Ones*. He has made *this* for them, and *them* for it; *Souls* for Hea-

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ven and it for Souls sanctified. He that made both, suited the one to the other. Intellectual and moral Perfection gives the Joy; Holiness and Blessedness give it. It is of the same Kind and Nature with the eternal and infinite Joyes of GOD Himself. He is the alone *Holy and Blessed*, and every Spirit in Heaven is in his Image and Likeness unchangeably. They are therefore in the Joy of their LORD GOD, and in his only. — And finally, the LORD JESUS, the Only Begotten of the FATHER, has purchased the Joyes of Heaven for Believers in Him by the exceeding sorrows of his Soul, even unto Death. The Joy comes into us now, at Death, and unto all Eternity, thro' his glorious Righteousness and Obedience to Death. His Joy is fulfilled in crowning his Chosen and Faithful with Everlasting Joyes. And thus Heaven is only and wholly the LORD's Joy, and not ours. The LORD takes it to Himself alone, and we must ascribe it to Him only; He sayes to us, *Be thou faithful to the Death, and I will give thee the Crown of Life!* and we give that Glory to Him, Now unto HIM that hath loved us to wash us in his own Blood, and has made us Kings and Priests to GOD and his FATHER, to HIM be Glory for ever, Amen.

THE Result therefore of all is,

3. THE faithful Servant ENTRING into the Joy of his LORD.

HERE in this Life he enters into it in part, by Faith and Hope and Love: For the Kingdom of Grace here is Righteousness and Peace and Joy in the HOLY GHOST; and the first-Fruit of the Spirit is Joy! As it is written, "*We which have believed do enter into Rest.*" This is a Foretaste and Earnest of Heaven.

BUT

BUT it is at *Death* the *Spirit* leaves the *Body*, and goes to *CHRIST* that *Day* in *Paradise*. It is *absent from the Body*, and *present with the LORD*. *Angels* carry it to *Abrahams Bosom*, and it is clothed upon from *Heaven* to bear the *Joy*.

YET the *Morning* of the *Resurrection* of the *Flesh* will open a *new and more abundant Entrance* : The very *Dust* shall *awake and sing*, and with *these Eyes* (as *Jeb* said, exulting in the midst of *Deformity* and *Stench*) shall we *SEE GOD*, and see Him for *our selves*, our *risen living REDEEMER* : ——— The *Joy* in that *Day* to *Saints* will be great, to see the *shining Beauty* of their *own Bodies*, and the *shining Faces* of the *Millions of Millions* of the *glorified Election of Grace*. What a *glittering Army*, in *glorious Array*, will they be ? not for *War*, but *Triumph* ; with the *Captain of their Salvation* at their *Head* ! ——— The *Face of CHRIST* upon 'em all, will give *ten thousand Joys* to every *One* ; and how *sweet* will his *Mouth* be, and *altogether lovely* while he says to *each* and *all together*, “ *Come thou blessed of my Father* ! ——— At the same time, at a great *Distance* far below, they will behold the *Misery*, the *Hell*, the *Damnation* they are saved from ; in the *Dejection*, *Confusion*, *Horror* and *Despair* ; *weeping*, *wailing* and *gnashing* of the *unfaithful* and *unprofitable Servants*, the *wicked and slothful*, who *hid* and *wasted* the *Talents* put into their *Hands*. If any thing cou'd give 'em *Grief* in that *Day of the Gladness of their Heart*, their *Coronation Day*, it would be *this* ! But swallowed up in the *Joy* of their *LORD*, and in the *Glories* of His *Righteousness and Grace*, they will joy the more in the *Desolation* of all his *Enemies* ! “ *So let them perish O LORD ! but let all that love Thee be as the SUN shining on in its strength*. ——— My *Context* more especially gives the *Process of Joy* thro' the *Judgment Day* to the *distinguished Saints of Benevolence, Munificence, Compassions and heavenly Charities* ; and then nothing will remain but the *LORD's Return*,
C with

with all his Redeemed, to the HEAVEN OF HEAVENS, to deliver up the Kingdom to the FATHER, and GOD shall be all in all in a blessed Eternity:

HAVING thus briefly spoken to the Words of my Text, for my own and your Instruction and Admonition, and for the Consolation of the faithful Servants of CHRIST in their Generation.

I now return to conclude as I began, with a most singular and happy Illustration and Exemplification of all that I have been saying, so far as we may look for it or expect to find it on Earth, from what I have known by Letters, and also by the Testimony of very honourable PERSONS here present; who have had the great Pleasure and Advantage of enjoying the Conversation of our deceased FRIEND; among whom the First in Dignity among us, the GOVERNOUR, will allow Himself to be named.

I will therefore transcribe some part of the many Letters, with which He has honour'd me from Year to Year; and you will see in 'em all how divinely set on the Joy of his LORD, the Heart of this his good and faithful Servant always was. — This it was that animated and refresh'd him in all he did for us: All was after a godly sort, and in a most heavenly manner. — And this (like the altar that sanctifies the Gift,) casts the divine Beauty, Brightness and Splendor on the generous Services of our NOBLE FRIEND to our PROVINCE, and on his Bounties to our Churches; even the Flames of pure and ardent Devotion in all his Letters; eno^d to charm and transport your Souls while I read them to you, — And when you have heard 'em read, you will own 'em to be far the better Part of my Sermon, and the most proper pathetic Close of it I could possibly make.

WHEREFORE I will not ask your Patience, but your new and more lively Attention, whereby you may be rapt up, as into the LORD'S

LORD'S JOY before the Time. — I will also keep to the *Order of Time* wherein he wrote to me, which (*Strange to say*) will however make *no Breach* on the *Beauty* of the *Devotions* which I have to communicate: For the *Path* of these, like that of the just MAN himself, will be found “ *as the shining light, more and more unto the perfect Day.*”

IN the Year of our LORD 1718. He wrote thus to me —
“ We ought certainly with the greatest Thankfulness to enjoy the
“ Blessings which a bountiful GOD bestows, and contentedly wait
“ our *Dismission*: But still, Earth is not *Heaven*; but a kind of
“ Banishment from our *Fathers House*. How can we believe and
“ love and not long to possess and enjoy? He lives *long*, who lives
“ well: Usefulness and not Hours should measure our Duration.

THE *next* Year thus, — “ It is no small *Comfort* to reflect
“ upon our daily drawing *nigh* to a better Life. May our *Heavenly*
“ *Father* give us an *undelayed* Meeting there! for tho’ the *longest*
“ Life is comparatively but for a *Moment*, yet the *Minutes* of *Ab-*
“ *sence* from so dear and glorious a BEING may in *Christian Arith-*
“ *metick* well be accounted *Ages*.

IN another Letter he writes — “ It were very desirable, by
“ the Will of GOD, to maintain *Vigour* of Mind and *Health* of Body,
“ for Usefulness in Life and the *Comfort* of it; but tho’ a gradual
“ *Decay* take us off from the *Relish* of Life, yet it yeilds us this
“ *Consolation*, That shortly our *Spirits* will ascend with *Ardors* of Love
“ to the *Regions* of *Holiness*; and will there receive a *Divine Nature*,
“ as our *Bodies* will a *Divine Form*; and so we shall resemble the
“ SON OF GOD both in Soul and Body.

AGAIN he wrote, “ It has long been my settled Opinion, that
“ the most *exalted* State in this Life, without respect to *Eternity*,
“ is not worth a Thought or Wish. We have *Desires* of Good

“ greater than all worldly things can satisfy, and *Capacities* for good
“ larger than they can fill ; so that we are still destitute and *cra-*
“ *ving*, how large soever our Portion be, and how free soever our
“ Indulgence is to sensitive Enjoyments. This *Conviction* we have
“ from *within* our selves, that we are made for something *more excel-*
“ *lent* : a Truth as certain as that *Wisdom and Goodness* had any thing
“ to do in our Composition.

ANNO 1730. He wrote thus — “ GOD make me *useful* in
“ Life, till he is pleased to remove me hence. I think no *Circum-*
“ *stances* of Life here can make it a tolerable State of Being, save
“ as we are and act under the Prospect of a *perfect One* to come on
“ shortly.

“ WITHOUT GOD all things are Emptiness and Vexation ;
“ and it must be so, till we come to have an uninterrupted Employ-
“ ment of all our Faculties upon Him, in perpetual Imitations of
“ Him, and an exact Resemblance of Him in his moral Perfections.
“ Under the Views of this, I think *Death* a great Privilege, not a
“ Punishment. *Spirit*, no more than *Matter*, can be at *Rest* till in
“ its Center

SOME Years after he wrote, “ Pray for me, that as long as
“ GOD sees meet to continue me here, I may be a *faithful and happy*
“ *Servant*, and at last give up my Account *with Joy* — Life is
“ now drawing to a *Close*, and I think it a great *Mercy*, that since
“ our Days are *evil* they are so *few* ! that we are not *longer* kept
“ in this *low* State of Being, where our Knowledge of God is so
“ imperfect, our Capacities for him so narrow and limited, our
“ Acquaintance and Communion with him so broken and inter-
“ rupted, and our Indisposition for it so great ; altho’ He is the
“ Original of our Being, and the Object of our Happiness. —
“ Shall *animal Nature* thirst after suitable Refreshments, and shall
“ not

“ not *rational* Nature pant after its spiritual Perfection ? All I have
“ to desire in Life, unworthy of any thing at all, is to fill up the
“ Remainder in Thankfulness to GOD, Usefulness to *Man*, and a
“ growing Meetness for the *Heavenly World*.

AGAIN he writ, “ I am sometimes apt to *regret* that *Age* and
“ Experience which qualify the *Mind* for greater Usefulness, should
“ unfit the *Body* : But so it has pleas’d the alwise and good GOD
“ to circumstance us in this World. — I bless GOD that for
“ the little Time I have to live (and if He sees fit may He *shorten*
“ the evil Days) I have no *Views* in Life but to honour Him, by
“ improving all the Advantages I have for promoting his Interest,
“ and the Good of my Fellow Creatures ; — And tho’ the
“ Multiplicity of my Affairs deny me the *Honour* done me by your
“ COURT of accepting the *Name* of their *Agent* (very sensible as I am
“ of this Mark of their *Esteem* and Confidence) yet they shall not
“ of the *Thing* ; by doing your *Country* all the good Offices in my
“ Power. —

[TO a *Gentleman* in *Boston* upon the same Occasion he wrote,
“ The various Affairs I am engag’d in, besides my private Con-
“ cerns, make it imposible for me to go thro’ that *Trust* in the man-
“ ner I ought : But I do assure you and the rest of the *Gentlemen*
“ (as I wrote Mr. *Willard*) I will do ’em all the Services in my
“ Power : and I do really think what I may say will have more
“ Weight, and be better attended to, without than under the Cha-
“ racter of *AGENT*.

“ I have on divers Occasions, where I found Impressions had
“ been made to the Disadvantage of your Country, endeavour’d
“ to wipe ’em off, and set things in a true Light ; and I shall
“ continue on all proper Occasions, what in me lies, to promote
“ your Interest and Welfare, with great Pleasure and Satisfaction :
“ For I know no greater Pleasure in Life, nor other End worth
“ living for, than doing all the (little) Good we can.

[London, Sept. 13. 1735.]

AT the same time he added, "My Daughters thank you for
 the *Memoirs of Mrs. Turell's Life*: an Example worthy Imitation,
 a Loss very afflicting: yet was not *Self-Love* too predominant,
 " and our *Faith* of *Invisible Realities* too weak, we should rejoice
 " at a pious *Relatives* Admission into the Society of the Blessed.
 " We congratulate upon any petty Advantages, gain'd in this low
 " State of Being; and again we mourn their Advancement to the
 " highest Degrees of Honour and Felicity; because out of our
 " *Ken*! Such *awkward* and preposterous Creatures are we. —
 " I herewith remit you *two hundred Pounds*, Sterl. * which I desire
 " you to dispose of in such manner as may be most for the Honour
 " of GOD in promoting the Knowledge and Practice of Religion,
 " or in Relief of the necessitous Members of our SAVIOUR.

ANNO 1736. " I thank you for Mrs. GERRISH's Letter; a most
 acceptable Present! to see the *Serenity* and *Calmness* of Mind She
 " possesses in the midst of *Pain*, &c. which must be the Effect of
 " a *Will* wholly devoted and intirely resigned to GOD; the hap-
 " piest State on Earth, as being nearest to that of Heaven.

" AT the same time I must lament *my self*, that I find it hard
 " sometimes to bear up against the *little* common Inconveniencies
 " which unavoidably attend our present State, amidst all the Peace
 " Plenty and every agreeable Circumstance, which a good GOD has
 " favoured so unworthy a Creature with.

" THE Use I wou'd make of it is, the more to *endear* Himself and
 " my Duty to me; the more earnestly to long after and to prepare
 " for the *Heavenly* World; the Praises of which I wou'd fain an-
 " ticipate here, by a similar Temper. — Yet am I so conscious

* The whole of my Receipts from this Excellent Person, in Books and Bills of Ex-
 change, amount to no less than *four thousand, eight hundred and forty seven Pounds*,
 New-England Currency.

“ of my many Sins and Imperfections, that the utmost I durst ask of
“ my MAKER, were it not for the Christian Revelations, would be
“ only this, ——— “ That I might not be eternally miserable, nor
“ lose that Existence I have made no better Use of.

“ I had almost said, I am sorry to hear of Mrs. Gerrish's Death ;
“ but I recall my self ! I must rejoice that GOD has been pleas'd to
“ take to Himself, from this painful and miserable Life, One so ripe
“ for Heaven.

“ I have had but one Son, and it pleas'd GOD early to take him
“ from me ; My Comfort in the loss of him and of my dear MOTHER
“ was, that I had in each one Attachment less to Earth, one Argument
“ more for Heaven.

“ I bless GOD I have just Reason to hope that my Children fear
“ Him ; having long since given themselves up to Him. I thank
“ GOD, neither I nor they are for hazarding the future for any
“ present Advantages of Life. I hope my Treasure is in Heaven ;
“ and would to GOD my Heart were more there. Abstract from
“ GOD and Futurity, I wou'd not accept of an Eternity here in any
“ given Circumstances whatsoever. ——— We are made for GOD,
“ and without Him the whole Creation were nothing ; less than
“ nothing and vanity. ——— And yet this empty impertinent World
“ is continually breaking in upon my Mind, and disturbing my
“ Communion with a better. But why give I the World such hard
“ Names, which is in it self good ; when alas ! it is my own
“ vainer Heart, self-will and self-love, that is the Occasion of all ;
“ and will be so, till I come to lose my self in GOD (if I may so
“ speak) and self-love be swallowed up in His.

ANNO 1738. “ May I live only to do the Will of GOD, and
“ finish the Work he has given me to do ! and then welcome Death,
“ welcome Eternity ! which I hope will consign me to my SAVIOURS
“ Bosome, where is Fulness of Joys for ever.

The joyful Circumstances
"It has pleased GOD, and his *Will be done*, to continue our Child
"under sore Pains and Disorder, till she is bro't to the very Brink
"of the Grave, and we are daily expecting her Departure: Was
"Nature to speak, it wou'd say that I had had a very uncomfortable
"Summer: But Grace must own, it has been fill'd with Mercy and
"Blessing. Did infinite Wisdom see it necessary to make the Cap-
"tain of our Salvation perfect thro' suffering, who knew no Sin? and shall
"we sinful Creatures pretend to an Exemption? Our Corruptions
"make these Incisions necessary; and perhaps the more painful still
"the more necessary. Were we detach'd from the Creature
"deliver'd from inordinate self-love, crucified to the World, and
"did we make GOD our Center, how easie would Submission be?
"May He be pleas'd to work us up to this happy Disposition, that
"we may never *Will* any thing, but what He wou'd have us to will,
"by the Rules of his Gospel and the Course of his Providence.

"We are here as Patients sent into a Hospital for our Recovery;
"and when the Cure is perfected on our Minds, and the Work of
"Grace in our Hearts, we shall get to Rest in our Fathers House.
"And I doubt not but as soon as this Frame is broke, this Knot
"untied, we shall meet in GOD the Felicity of immortal Spirits.
"What a Chasm would the Sleep of the Soul till the Resurrection
"make in our Existence? and tho' it be said we shall not be sen-
"sible of it, it were never the less real. However fashionable this
"Doctrine may grow, yet it is uncomfortable, unscriptural and
"unphilosophical. It may as well be for any in-determinate
"Number of Ages, if it be at all! and it were really so much Loss
"of Being to us. — And will the Father of our Spirits (to
"speak after the manner of Men) when He has been at so much
"Cost and Trouble to bring us to love and delight in Him, throw
"us into a kind of Non-Entity? can He want Entertainment for
"an

“ an un-imbodied Mind ? or can that want a Capacity for Him ?
“ when yet under all the present Disadvantages of this *vile Body*,
“ it can yet *lift* out that it *loves him*, and tell him that it is *weary*
“ of this State of *Absence* and Distance from Him ! where it knows
“ so little and loves no more, and longs therefore to be dissolved !
“ And has GOD Himself *wro't us up to this self same thing*, and will
“ He disappoint us when the *Spirit* is leaving the Body, *big* with
“ Hopes of seeing, loving and enjoying Him for ever ?

“ Well, I am fully *convinc'd* that the most desirable and happy
“ State in this Life, is that *Christian Perfection* which consists in the
“ *Union of our Souls with GOD*, and in so close and intimate a *Com-*
“ *munion* with Him, that no *Friends* on Earth *converse* more fre-
“ quently, more freely, more tenderly together. And hereby we
“ acquire a *Greatness* of Soul, which raises us above all *Events* of
“ Life, frees us from all *undue* Regards to Men, gives us *Courage* and
“ Strength for a becoming Discharge of Duty, on all Occasions to
“ acquit our selves well, inspires us with a *Prudence* truly *Christian*
“ in all we undertake, and gives us a continual *Victory* over our Selves
“ and Passions. And could we but once *divest* our selves of our
“ selves, and make GOD *all in all* to us ; what Sweetness, what
“ Pleasure and Transport should we not feel in it ? ---- Methinks
“ these *Truths*, which when consider'd force the Assent of the Mind,
“ should draw the *Will* after them, and fix the Attention and Affec-
“ tion on the *All-desirable Object*.

AND now comes the *Close* of his *Heavenly Correspondence* with
me.

ANNO 1739. “ How happy wou'd it be for us if we could *act*
“ as we *reason*, and as readily bring our *Wills* into an entire *Resig-*
“ *nation* to the Divine, as we are convinc'd it is our *Wisdom*, Interest
“ and Duty to do ! Nay, when we know that the Will of GOD

" must and shall take place, whether we will or not ; and that GOD
" by leaving us our *Wills* has in a manner put it into our Power
" to make a *Virtue of Necessity*, in a complacential *Acquiescence* in His
" Disposal of us. For GOD seems to have left us our *Wills*, not
" that we should keep 'em, but that we might have somewhat to
" offer to Him, Sacrificing *ours* to His. This wou'd give us the
" transporting Pleasure of seeing our selves co-operating with GOD
" in all his grand Designs worthy of Himself, respecting us and
" others. But alas ! this *Idol Self* keeps its Hold, and would have
" all referr'd to it.

" MY dear Child is gone to Rest, and I hope we shall soon meet
" in Happiness. Had she liv'd according to the Course of Nature,
" our Separation had been much longer. She is, I trust, safely
" landed in the *Heavenly Canaan* ; I am still upon the Sea, but I hope
" not far from Port. Hours, Days and Years press on, as the Waves,
" and shortly we shall all be out of sight. May our Motion be
" swifter, the nearer we approach to the Center of our Happiness,
" our Desires more ardent, our Preparations greater ; that so an
" Entrance may be administered more abundantly to us into the Everlasting
" Kingdom. — How happy were it for us, if Things affected us
" suitably to their Nature and Importance ! if GOD and Heavenly
" Things had but the Influence on us to draw us off from Earth, as
" Earthly things have to draw us down to them !

THIS was the last of Mr. HOLDEN's Letters ; thus excellently our
Correspondence began and finish'd. I have had the Pleasure, my
Hearers, to give you his true Character and lively Picture from his
own Pen. I wrote his whole Soul, and none but his own Hand could
have given it to the Life. — The Gentleman, the Christian, the
Philosopher and the Divine shine all in the Transcript I have given
you. With what a noble Negligence and flowing Style ; easie,
elegant, grave, scriptural and polite, did he write ? but with how
Divine

Divine a Taste and Savour ! with Propriety and good Judgment ! What a Teacher had he made in the Church, had GOD plac'd him there ! how wou'd He have address'd Souls in publick, when his private Letters were so powerful, and with such a Flame ! David and He might truly say, " I have more Understanding (" more spiritual " and experimental Knowledge) than all my Teachers, for thy Testimonies are my Meditation.

HIS Works prais'd Him in the Gates while he liv'd, and seeing GOD has put it in the Power of my Hand to make manifest the Secrets of his Heart, I have done it openly, for the Honour of CHRIST, and for my and your Humiliation, Excitation, Admiration, and Imitation.

IN all, you see, I have kept to my Text ; a devout Servant of the LORD breathing, aspiring, panting after the Joys of Heaven ; as the Hart after the Water-brooks ; " When shall I come and appear before GOD !

SUCH was the Man whom GOD rais'd up for us, our Friend for His Name sake. He lov'd our Country, and serv'd our Churches, with his rich Estate, and with all his great Interest at Court, for the Name of pure Religion among us.

THIS was the Servant, who like his SAVIOUR, was not to be tempted by the World in all its Glories ! they cou'd not move off his Eye and Heart from the Heavenly Glory.

THIS is He, our Honoured RULERS, whom you once chose for your AGENT, and a wiser Choice was never made ! — I know your EXCELLENCY's special Influence and Joy in it at the Time, when you required me to write strongly to Him to accept the Trust.

AND now GOVERNOURS and Counsellors, Ministers and Merchants, rich and poor together, may come with Modesty, Esteem and Re-

verence, to learn of Him, " in their several Stations and Capacities, * with their various Gifts and in their different Measures, " in some Proportion to the Opportunities and Assistances afforded them, to exert themselves for the Glory of GOD and the Good of his People": and in all for that of their own Souls, the doubling their Talents, their great Improvements in Grace, and abundant Reward in the Day of CHRIST.

BUT ah ! what a dark shade does the Lustre of this Example cast upon the unprofitable, wicked and slothful Servants, hiding their Talents in a Napkin, neither getting Good for themselves nor doing any unto others, either with their Gifts nor with their Estates ! — With what Penitence and Shame, with what Fear of the Coming of the LORD, may such of us reflect on our selves, that we have so little improv'd our Stock, under our singular Advantages and Obligations ! the Stock put into our Hands by our LORD Himself, with a solemn Charge and Commandment to be diligent and faithful Stewards of it ; for the enriching our own Souls, for our glorifying HIM before Men, by serving Church and State with our Gifts, and his Poor with our Estates ! " Take the Talent from him, may the LORD justly say, admit none of his frivolous and abusive Pretences, it was your Indolence and Dislike and not want of Ability ! — So CHRIST " will Strip graceless Persons, whether Ministers or People, of all the " good Things he has bestowed on them ; but will add signal Blessings " to those that are eminently faithful and diligent, in the Exercise " of their Gifts and Graces for his Glory and the Good of the " Church ¶.

* Dr. Guyse's Paraphrase, in loc.

|| Dr. Guyse.

TO

in the Joy of his LORD

TO conclude, The *Result* of all is, a vast *Argument* and a most commanding *Motive* to us all, the *Greater* and the *less*, to be *ministring* in our *Places*, with all our *Talents* for the *Good* of all about us, having *Gifts* differing, yet alike *Stewards* of the manifold *Grace* of GOD! that so our *one Talent* by the *Grace* of GOD may gain another, our *two* may grow *four*, and our *five* into *ten*! — This, *this is the Way to the Joy of our LORD!* in the *Audit* of the *Great Day*, first to give up our *Account* with great *Joy*; and then with greater to receive the *ANSWER OF OUR LORD*, “*Well done thou good and faithful!*”

T H E E N D.

TO consider: The Royal of old is a vast domain, and a noble
 commanding nature to us all, the Crown and the King, to be
 weighing in our Place, with all our Talents for the Good of all
 about us, having God-differing, as the strength of the world
 service of GOD, that to our one Talent by the Grace of GOD may
 gain another, our money grow four, and our faith into ten! —
 This is the way to the Joy of our Lord! in the hands of the
 King, and to give up our all to him; and then with
 grace to receive the ANSWER OF GOD. "Well done, thou good
 and faithful!"



THE NATIONAL ARCHIVES

